
OPERATING THE TREND OF FEMINISM RESEARCH FROM PERSPECTIVE OF ISLAM: A LITERATURE REVIEW

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ABSTRACT

Feminism is an ideology that advocates for gender equality, emphasizing that men and women are entitled to equal rights across all aspects of life. While Islam also upholds women's rights, equating it directly with feminism can be misleading. Both frameworks share a common emphasis on equality, yet they operate within distinct philosophical and cultural contexts. Islam emphasizes equality before God, particularly in worship and moral responsibility, whereas feminism broadly addresses systemic gender disparities in societal and political realms. This research examines the intersection and divergence between feminist ideology and Islamic principles concerning women's rights. Using a qualitative method with a literature review approach, the study analyzes scholarly works from the Scopus database, published between 2020 and 2024. Findings indicate that recent research tends to focus on women's societal roles, such as maternity, abortion, and marriage, within the scope of either feminism or Islam, but rarely in direct comparison. Moreover, feminist discourse often extends beyond traditional gender roles, demanding broader rights that are not always framed in Islamic discourse. This research contributes to a clearer understanding of where feminism and Islam converge and diverge, offering insights for future interdisciplinary studies on gender, religion, and rights. Further research is recommended to expand the scope beyond Asia and include diverse cultural perspectives.

KEYWORDS *Islam, Feminist, Feminism, Literature Review*



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INTRODUCTION

Throughout human civilization's history, social injustice problems have generally affected women. Women who are solely positioned in domestic and reproductive roles greatly hinder their progress in the public and production world.

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This concept is the semantics of a movement that fights for equality between women and men, which is then widely known as feminism. The ideas of "lived religion" and "agency as doing religion" are central to feminist studies of religion, women, and gender (Grenz, 2023). The term Islamic feminism first appeared in early 20th-century literature, such as Thomas Philippe's *Feminism and Nationalist Politics in Egypt* (1978), and it is still debatable today (Mulia, 2022). Conservative groups generally oppose equating Islam and feminism because they see them as mutually exclusive; Islam is a religious concept, whereas feminism is secular. It could be that feminism is in line with Islam because feminism is not defined simply by the concept of gender equality. Feminism gives women rights, and Islam also gives women rights. Therefore, considering Islam to be the same as feminism is not the correct conclusion from these two premises. The fact that Adam and Eve are both performers actively participating in the cosmic drama demonstrates gender equality in the Al-Qur'an. The tale of how they had to descend from heaven for some reason demonstrates how equally important each of their responsibilities is. (Qs. Al-A'raf: 22). Both men and women have the equal right to succeed in life, in accordance with the equality principle. In the Al-Qur'an, Allah states (Qs. An-Nahl: 97).

The following hadith is an example of a frequently misinterpreted message: "If I were to command someone to prostrate to someone, I would command a wife to prostrate to her husband (HR. AT-Tirmidhi)." This hadith is interpreted incorrectly as requiring a wife to submit to her husband in every way, to the point that she becomes assimilated into his character and loses the ability to object or protest. It seems that this hadith's context (asbabul wurud) is different. A friend of Prophet Mu'adz bin Jabal reportedly prostrated himself to the Prophet SAW upon his return from Syria. The Prophet then questioned, "O Mu'adz, what is this?" "I just got back from Syria, and I saw them bowing down to the monks and priests," Muadz replied. Thus, I would like to do it for you. The Prophet SAW prohibited this by saying, "Do not do that." "I would order the wife to prostrate to her husband if I were to order someone to prostrate to someone else" (HR. Tirmidhi and Al-Hakim). The explanation above demonstrates that Islamic teachings highly support feminism and the gender movement, which generally calls for equal treatment of men and women in both public and private spheres.

The ideology of feminism highlights the significance of understanding that men and women have equal rights in all spheres of life. This ideology evolved in response to racial, socioeconomic, and gender conflicts. The ideology of feminism highlights the significance of understanding that men and women have equal rights in all spheres of life. This ideology evolved in response to racial, socioeconomic, and gender conflicts. Once more, the history of feminism's cooperation with power structures is apparent (MacLeavy, 2022). Meanwhile, Islam views feminism as a movement carried out by women to gain equal rights as a creation of Allah SWT. Törnberg and Törnberg (2016b, 2016a) conducted a topic modeling analysis of 50 million forum posts with manual analysis to find that Muslims tend to be depicted about conflict, terrorism, violence and sexual intercourse in forums; This image is also more clearly visible in cyberspace than in traditional media (Törnberg and Törnberg, 2016b). In another study with the same data, Törnberg and Törnberg

(2016a) used topic modeling to identify texts where feminism and Islam were discussed together in context. Thus, feminism may also be closely related to Islam.

Women and girls represent half of the population of the world. Therefore, for a sustainable future, it is essential to end all discrimination towards women and girls and empower them in every respect (Chowdhury, 2024). Furthermore, the perfect Muslim has always been described in Islamic ethical tradition writings in ways that only allude to males and their issues. Despite having thought about women and femininity for a relatively long time, Islamic scholars have only just started to examine the concept of masculinity critically.

A study by Törnberg and Törnberg (2016a) used topic modeling on 50 million online posts to uncover how Islam and feminism are simultaneously discussed in digital spaces, revealing that these topics are often entangled with conflict-based narratives. Meanwhile, Chowdhury (2024) emphasized the global need to empower women and eliminate discrimination, highlighting how sustainable development depends on gender equality. However, neither study has a focused comparative lens that explicitly analyzes feminism from within Islamic frameworks and ethical discourse.

Besides that, research related to various contexts of feminist movements from an Islamic perspective in journals of international reputation is still minimal. This research question focuses on one main point: what context of feminism has often been discussed and fought for in scientific literature over the last five years, and how this will be discussed from an Islamic perspective. Therefore, this research aims to map feminism research that is aligned with Islamic views so that trends can be drawn to help guide further research.

RESEARCH METHODODO

To expand previous research, a literature review is a critical and systematic analysis of previous research related to the research topic to be studied. Literature review research is very useful and effective for collecting empirical data to answer specific research questions and assess the reliability of all available evidence (Schabram, 2010). The literature review approach was used for this study for the following reasons. There is still a dearth of literature review research on criminal law reform. Secondly, legal reform is necessary to keep up with instances as technology advances.

Additionally, expanding the frontiers of knowledge requires defining the limits of current research; the scope and depth of current research can be ascertained by analyzing key publications and identifying research gaps (Xiao & Watson, 2019). Previous research has provided a standard roadmap for some systematic reviews by identifying related references and suggesting standards for conducting literature review research (Schabram, 2010). This approach clarifies information related to Islamic feminism while facilitating in-depth examination and identification of previously researched concepts, which will then be presented to identify future research trends.

The current study's data were collected using management review protocols, which are frequently used to investigate, uncover, and improve any research topic by enabling researchers to make changes while the study is underway using a

database from reputable academic publishers like Elsevier (Scopus). By following these procedures, the reviews are less vulnerable to researcher bias. However, this study used a strict search approach with defined inclusion and exclusion criteria for articles to accomplish the goal of a systematic literature review. Finding and choosing pertinent keywords and search terms, such as "Islamic study," "feminism," and "feminist," as well as choosing relevant databases with articles, were all part of the search strategy. The search strategy flow diagram can be seen below:

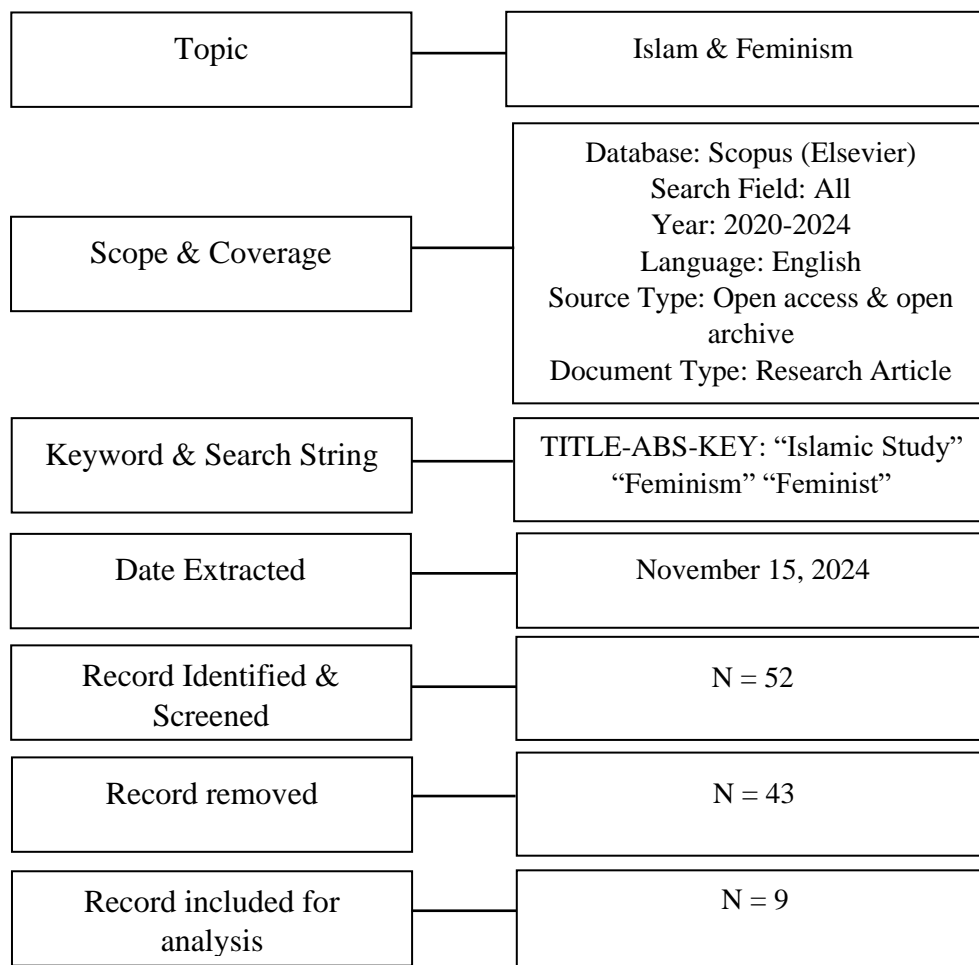


Figure 1. Flow diagram of the search strategy

The 9 journal articles were extracted from the databases (Elsevier Scopus), using the quality assessment criteria listed in Table 1 below:

Table 1. Selected Journal Articles

Author	Publication Year	Paper Quality
Fiona Bloomer, Noirin MacNamara, Stephen Bloomer	2023	Percentile 81% (Q1)
Donya Ahmadi	2023	Percentile 81% (Q1)
Gul Saeed	2024	Percentile 81% (Q1)
Fredrik Wilhelmsen	2021	Percentile 71% (Q2)
Sulaiman Haqpana & Maria Tsouroufli	2023	Percentile 81% (Q1)
Fatemeh Fathzadeh	2022	Percentile 81% (Q1)
Devran Gulel	2022	Percentile 84% (Q1)
Nasrin Khandoker, Dermana Kuric & James Carr	2024	Percentile 81% (Q1)
Christine G. Schenk & Shalul Hasbullah	2022	Percentile 99% (Q1)

Source: processed data (2025)

Based on the tabulation above, 2022 and 2023 are the years with the most scientific articles published on Islam and feminism. Based on paper quality screening, only 1 journal was selected to be indexed in Q2.

RESULT AND DISCUSSION

General Findings

Islamic & feminist research literature from 2020-2024 broadly discusses women's rights in everyday life, which are related to what society perceives as the nature of women themselves. Such as those related to maternity, pregnancy, abortion, marriage, and divorce, as well. However, there are also feminist movements that still demand basic rights that are not only related to women's nature, such as patriarchy and education, fashion or clothing, freedom of religion, and freedom from the stigma that only Muslim women are targets of Islamophobic attacks. The mapping results in the 9 selected journal articles can be detailed as follows.

Table 2. Publications by Subject Area & Specifications

Feminist Type	Research Country	Discourse
Foucauldian feminist	Northern Ireland	Abortion
Feminist Kurdish	Iran	Sexual Violence
Feminist Pakistan	Pakistan	Maternal Suicidality
Western Feminist	Norway (Europe)	Misogynistic Identity Politics, Counterjihadism
White Feminist	Afghanistan	Patriarchy & Education
Third-wave Feminist	Norway	Swapping the veil for casual clothing
Islamist Feminist	Turkey	Freedom from Religion

White Feminist	Ireland	only Muslim women are targets of Islamophobia
Muslim Feminist	Sri Lanka	Muslim Personal Law (reforming the Muslim Marriage and Divorce Act or MMDA)

Source: processed data (2025)

Feminism and Abortion from the Perspective of Islam

In connection with feminism, the discourse on abortion is very interesting to discuss. When compared with women's rights, which is a matter of great concern to feminists, women's rights are more important than the rights of the fetus. Women have the right to determine their fate and make decisions regarding their pregnancy.

Since the beginning of pregnancy, abortion has existed in society. For the majority of history, women have shared knowledge about abortion and viewed it as a normal, if largely covert, aspect of reproductive life. The management of women's and pregnant people's bodies, the administration of medical operations, and shifting attitudes and interactions toward the fetus are all reflected in the more recent occurrence of legislative interference with abortion (Estrada, 2018).

In Western nations, Catholic theology and evangelical Protestantism are usually the sources of the abortion restrictions that have accompanied Christian morality. But the major Western Christian churches' anti-abortion stance has not always been the same (Petchesky, 1986). For example, Pope Gregory XIV in the sixteenth century did not consider abortion to be a sin that was fatal until the woman experienced quickening, or the sensation of the fetus moving (ensoulment). Before the early 1970s, Protestant evangelical churches tolerated abortion (Rose, 2007). Nuance is more apparent in other religious systems than in Western Christian faiths. Meanwhile, from an Islamic perspective, abortion is allowed in certain Islamic schools of thought (mazhab) under specific conditions (Anshor, 2004, cited in Syarifatul, 2023). Similarly, abortion is often allowed under halacha, or Jewish law (Schiff, 2002). However, faith communities are presumed to be anti-abortion in conservative society and public debate. Indeed, abortion providers also make similar assumptions, therefore, accusations of transgression are not limited to the public sphere but also apply to the actual practice of abortion (Unnithan, 2020).

Feminism and Sexual Violence from the Perspective of Islam

Jina (Mahsa) Amini, a 22-year-old Kurdish-Iranian woman, passed away in a Tehran hospital on September 16, 2022, from what is believed to have been a cerebral hemorrhage brought on by head injuries she sustained just three days earlier while being detained by the Iranian morality police. The most widespread protests Iran has seen since the 1979 revolution were triggered by Jina's horrible death. Many have referred to the current uprising as Iran's feminist revolution because of the central role played by Iranian women, many of whom were younger than Jina, and the emphasis placed on gendered demands as evidenced by the movement's adoption of the feminist Kurdish slogan "Jin, Jian, Azadi" (woman, life, freedom). Iranian women's bodies have already been subjected to state brutality under the pretext of mandatory hijab. For more than 40 years, Iranian women have

been fighting against the hijab's imposition of the hijab and the systematic violations of their rights under the Islamic Republic.

An unparalleled movement has emerged in Iran over the last three years, during which time innumerable women have come out to share their stories of sexual violence. The Iranian MeToo movement has received little attention from academics thus far, despite its original features and notable achievements in a brief time. By critically examining the opposition the movement has caused, this study seeks to close this gap. Using a recently released open letter titled "inner critique" as a case study, it applies critical textual analysis along with a thematic analysis of data derived from in-depth interviews to dissect the discourses employed in the letter by contextualizing them within their historical and material settings and revealing how they relate to pre-existing victim-blaming tropes and rape scripts. The analysis also clarifies the gendered and classed respectability politics that Iranian feminists employ to sustain internal power structures and negotiate status differences. To discredit feminist activism and stifle their radical potential for enacting transformative change, the open letter expands and builds upon the state-sponsored discourse that portrays feminists as opportunistic agents of foreign political influence, rather than providing the necessary constructive critique, it concludes.

Feminism and Maternal Suicidality from the Perspective of Islam

Saeed's (2024) research states that 96.5% of the population is Muslim, and Islam has a profound influence on the social and cultural norms of the nation. In Pakistan, Islam also has a significant influence on the conversation surrounding suicide. After a long fight for decriminalization since its inception in 2017, attempted suicide was still illegal and punishable under Islamic law in Pakistan until December 2022. The penalty was one year in prison, a fine, or both. The stigma associated with suicide has also been further exacerbated by the religious context (suicide is viewed as a sin, for example), which has resulted in underreporting of suicide incidents. It is crucial to remember, though, that in some circumstances, this setting can also act as a deterrent to suicidal behavior, for instance, since suicide is viewed as a sin in religion.

In Pakistan, the feminist movement is still contentious, especially in light of Islam and women's socialization. A fuller comprehension of this social change endeavor is made possible by the use of feminist critical theory, which provides insight into how patriarchal norms and power structures in Pakistan interact with the feminist movement. According to feminist academics, promoting equality does not indicate a desire for male dominance. The feminist movement in Pakistan can be defined as a movement led by women in response to their situation, which frequently involves women who are victims of everyday violence and who work to question the cultural norms and beliefs that support this violence. Women were confined to their houses in the 1980s, and in many parts of Pakistan, even now, they must adhere to societal dress codes when they are out in public.

More individuals now value women's lived experiences, relationships, bodily autonomy, and secure access to public areas due to the feminist movement's younger generation. For instance, the Aurat (women) March is a yearly feminist

event that promotes social justice, women's rights, and gender equality. The Aurat March has generated controversy and support. Although it is frequently linked to promoting bodily autonomy, it also serves as a forum for discussing more general concerns like economic justice, women's rights in both public and private domains, gender equality, and violence prevention.⁴² This initiative draws attention to recent events in Pakistan, the feminist movement is still contentious, especially in light of Islam and women's socialization.

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The goal of Saeed's (2024) research is to build a grounded theory of suicide among women in Pakistan by examining the interplay of gender norms, women's challenges within Pakistan's socio-cultural and religious environment, and their many identities as mothers, daughters, wives, and daughter-in-laws. Critical feminist insight into the complex factors influencing women's suicidality in

Rawalpindi, Pakistan, is provided by this grounded theory study. By focusing on women's stories in this area, the study found four important factors that influence suicidality: a woman's *susraal* (in-laws' home) creates an environment that is intolerable, invalidating, and lonely; women struggle to navigate the morality of motherhood about psychological suffering; diminished *sabr* (patience) and *sukoon* (peace) fuel the ability to commit suicide; and religious faith anchored staying alive but threatened self-worth. This overview highlights the difficulties and resources for coping and the hope that women face, particularly as mothers, spouses, and daughters-in-law. These aspects offer crucial goals for creating interventions aimed at preventing women from committing suicide, as well as crucial metrics to gauge.

Feminism, Misogynistic Identity Politics, and Counterjihadism from the Perspective of Islam

Wilhelmsen (2021) makes the case that Anders Behring Breivik's counterjihadist worldview can be situated as both a variant of "generic fascism" and a type of non-egalitarian "identity politics" by examining the anti-feminist and misogynistic narratives in his compilation 2083: A European Declaration of Independence. As it places Breivik's ideology about Nancy Fraser's theory of a "politics of recognition," the discussion first reframes and reformulates Fraser's concept of identity politics. It argues that her theories, which were initially developed to analyze left-wing politics, can be used to identify how identity issues are at the heart of Breivik's far-right ideology's dynamics. The study continues by showing how Breivik's misogynist narratives are woven into a larger fascist understanding of history, in which the supposedly Islamized and feminized present is seen as a departure from a golden past that white, European men ruled. Therefore, in addition to bringing back a white, homogenous, "Christian" society, Breivik's futuristic, palingenetic vision of a "European cultural renaissance" will also reinstate patriarchy.

In Breivik's vision of history, 'cultural Marxism' also represents the source of a 'traitorous betrayal of Europe by its leaders'. Entwined with his narrative of the feminist oppression of 'native European men' is the narrative of an ongoing 'Islamization of Europe' through 'demographic warfare'. The so-called 'counterjihad' movement inspires this narrative, what Breivik himself call 'the Vienna School': Both the name of the 'school' and the title of the compendium – 2083 – is a reference to what this movement sees 'as the most important battle in European history: the Battle of Vienna in 1683 where the Islamic conquest of Western Europe was prevented by the Holy League, led by John iii Sobieski'.

Feminism and Patriarchy & Education in the Perspective of Islam

In terms of educational attainment, Muslim women globally typically trail behind men (Hackett & Fahmy, 2018). There are numerous signs that Islam itself has a favorable view of women's education. Islam's holy book, the Qur'an, and the Sunnah, or spoken or deed example of Prophet Muhammad, both support women's and men's equal freedom to pursue knowledge (Jawad, 1998). All Muslims, regardless of gender, are commanded by the Qur'an to work hard in their quest for knowledge. It continuously exhorts Muslims to read, reflect, think, and learn from

God's natural signs. Prophet Muhammad further stated that every Muslim man and woman had a religious obligation to pursue knowledge (Badawi, 1995; Tawhīdī, 1998).

Prophet Muhammad's interest in female education was demonstrated by the fact that he educated both men and women. Both sexes were drawn to Prophet Muhammad's teachings, and as a result, there were reportedly many female Islamic academics at the time of his passing (Abukari, 2014). Furthermore, Prophet Muhammad's wives taught both men and women, especially Aisha. Aisha was a revered expert on the Qur'an, ḥadīth, and Islamic jurisprudence (fiqh) for many years following the passing of the Prophet Muhammad (Jawad, 1998). A woman was free to select any area of study that piqued her interest; there were no restrictions on the knowledge she could learn. Islam strongly emphasizes women gaining education in disciplines that complement these societal responsibilities since it acknowledges their roles as mothers and wives (Hassan, 1995).

Western and Eurocentric conceptions of gender, female agency, and empowerment, which are ingrained in popular narratives of universal rights and white mainstream feminist ideals, frequently influence international development programs in the Global South. To understand how colonial discourses of gender and educational development, as well as homogenous and pathological notions of Muslim women, are mobilized in Afghanistan to deliver various political agendas and reproduce patriarchal relations, as well as wider Global South/North divisions and entrenched inequalities, this paper examines the cases of two I-NGOs: Bangladesh Rural Advancement Committee (BRAC) and Canadian Women for Women of Afghanistan (CW4WA) through a qualitative desk study and documentary analysis.

To support and maintain a more socially equitable and transformational education in the developing world, Tsouroufli (2023) contend that I-NGOs' educational interventions use bottom-up strategies influenced by local contexts and knowledge and decolonized ideas of gender, power, and participation. Tsouroufli (2023) also contend that epistemic changes are necessary in terms of research/theory and policy formation, guided by post-colonial and critical realism approaches to gender and development. However, Afghanistan's gender standards are founded on a "classic patriarchy" structure (Kandiyoti, 1988). According to Abirafeh (2008: 31), it is critical to comprehend other aspects like "class, ethnicity, and age group" in addition to patriarchal standards. In contrast to other patriarchal systems in Muslim nations, Moghadam (1992) contended that Afghan patriarchy is "more tribal than Islamic."

Feminism, Fashion, and Clothing from the Perspective of Islam

Fathzadeh's (2022) study examines the clothing choices of Iranian women residing in Norway using empirical data gathered from 13 narrative interviews. By doing this, the study compares the strict observance of the veil as mandated by Iranian authorities with the option to forego it following immigration to Norway, a leader in gender equality with lax and secular dress laws. How do the participants deal with this change in dress codes in the two seemingly disparate social contexts—an Islamic community and a secular society?

This study examines how the sartorial technology in the two seemingly disparate national contexts of Iran—a conservative Islamic society—and Norway—a liberal secular society—(re) shape the participants' negotiations of subjectivity and freedom, drawing on narrative interviews with Iranian immigrant women residing in Norway and Michel Foucault's theory of power and freedom. The study demonstrates that although the participants' possible decision to forgo the veil following migration gave them some degree of autonomy over their attire, this autonomy was offset by racial experiences that forced them to self-police their appearance and attire in conformity with accepted Norwegian fashion standards. As a result, the study emphasizes the necessity of eschewing the simplistic division between Islam and secularism and shows how distinct normative and semiotic definitions function differently to control and discipline women's bodies and dress customs.

Iranian society has a long tradition of controlling sexuality through dress, especially for women. Clothing laws have been crucial to the development of the country and the preservation of identities during the last two political eras, from the Pahlavi monarchy, which supported modernization, to the Islamic Republic of Iran, which supported Islamization. According to Rahbari et al. (2019), both political paradigms used fashion technology to unite women into a single collective body, giving the outside world, particularly the West, a perception of the country as either modern or religious. According to Najmabadi (1987) "The Pahlavi regime's primary concern was the material transformation of a backward society" (p. 203). Women were more marginalized due to the tension between the contemporary ideal of the woman and the Islamic reality in which they lived (Zahedi, 2007). However, the clothing regulations of Muhammad Shah, the second Pahlavi ruler (1941–1978), were less successful due to heightened hostility between the clergy and the Pahlavi dynasty.

Feminism and Freedom from Religion from the Perspective of Islam

De-Europeanization, de-democratization, and Islamist and authoritarian changes have occurred in Turkey since the late 2000s. These changes have also strengthened patriarchal views on gender relations and regressive gender norms. In such a gendered socio-political environment, this study focuses on women's freedom of religion and their right to choose whether or not to wear an Islamic veil. In 2018, the website *Yalnız Yürümeyeceksin* [you will not walk alone] was established, anonymously publishing women's experiences with veiling. This original study determines that, in light of the lived histories of repressed women, women's rights under the European Convention on Human Rights (ECHR) have been ignored by looking at 592 letters published between 2018 and 2020. By doing this, the study shows how the decisions made by different parties on veiling affect women's lives and how these decisions violate women's rights and freedoms.

The results validate that when it comes to the Islamic lifestyle, which includes numerous purported dress requirements imposed on women, often from very young ages, the freedom of religion should be reevaluated from a gender viewpoint. Women were very young when they first started veiling, as seen by the average age at which they did so. Women should be allowed to alter their minds and reveal their

identities, even if they choose to wear them freely. Women have the freedom to make choices regarding their bodies and lifestyles. As the ECtHR recognized, a person's body and physical and mental integrity are protected by the ECtHR. It is debatable whether forced veiling or denying women the opportunity to choose their life choices constitutes "freedom of religion." Therefore, in addition to the other rights covered in Gulel's (2022) research, future debates on the Islamic veil and way of life should focus on violence against women and women's freedom of religion. Consequently, these studies will be useful tools for "hearing women" and navigating women's religious freedom in political Islam.

Feminism and Muslim women are targets of Islamophobia from the Perspective of Islam

One of the main organizing tenets of anti-Muslim racism is the gendered perception of Muslims and Islam. Though concepts of "Muslim women" are developed in close relation to (sometimes implicitly presumed presence of) their male counterparts, discourses of gendered anti-Muslim racism frequently overlook "Muslim men" as a gendered category. According to Alimahomed-Wilson (2020), these gendered viewpoints have frequently ignored historical anti-Muslim racist depictions of Muslim males as violent and oppressive, instead treating them as a "gender-neutral" aspect of anti-Muslim racism. Building on earlier research, our findings demonstrate that anti-Muslim racism is fundamentally gendered, not only because Islamophobic attacks disproportionately target women but also because of its gendered nature.

Carr (2024) develop this gendered basis of anti-Muslim racism by viewing gender as a relational matrix between men and women, as informed by feminist theorists. Myths and stereotypes that support anti-Muslim racist ideologies assert that: 1) Islam is a misogynistic religion; 2) "Muslim men" are intrinsically violent and oppressive, mainly toward Muslim women; and 3) they are also backward and incapable of governing themselves or their communities, and as such, they require correction or control (Abu-Lughod, 2013; Farris, 2017; Kumar, 2012). In addition to the fact that it disproportionately affects women, Carr (2024) contend that anti-Muslim racism is gendered because: 1) its underlying gendered racial ideology constructs Muslim women as the passive Other of assumed "violent Muslim masculinity"; 2) "Western liberal" anti-Muslim discourses, which claim to be fighting for the liberation of all women, assume that it is their "duty" to save "Muslim women"; and 3) "white feminism" frequently serves as the moral justification for this savior image, omitting Muslim women's emancipatory agency and politics.

The analytical capacity to place Muslim women in a relational matrix of gender and "race" with white men and women and Muslim males is expanded when gender is recognized as a key organizing component of anti-Muslim racism. Carr (2024) illustrates how anti-Muslim racism is used to justify the dominance of "White men" over "Muslim men" while employing Muslim women as tools in this power struggle through the findings previously given, which are based on the experiences of Muslims in Ireland. With strong historical roots in Orientalism, Carr (2024) examines the concept of "saving Muslim women" through a gendered lens,

portraying Islam as fundamentally violent and patriarchal and Muslim women as in need of Western freedom. This ideology has been used to defend imperialism and colonialism, and Western feminism frequently contributes to the spread of these concepts and their "rationales" for civilization. Although anti-Muslim racism can take many different forms, it is always the product of colonialism and orientalism, both historical and contemporary, which portray Muslims as the Other of the idealized Western world. Because it is based on the race-gender matrix of images of violent Muslim males, docile Muslim women, and the obligation of Western liberal women and White men to rescue Muslim women, Carr (2024) argues that anti-Muslim racism is gendered. The spectrum of anti-Muslim violence, hatred, and humiliation that members of Muslim communities in Ireland endured is evident from the aforementioned gendered assumption of anti-Muslim racism. Based on the results of our study, Carr (2024) contends that gendered preconceptions and presumptions about Islam and Muslims are at the core of anti-Muslim bigotry, which disproportionately impacts Muslim women.

Feminism and Muslim Personal Law from the Perspective of Islam

To accommodate regional variations of Muslim "informal sovereignties," Schenk & Hasbullah's (2022) research contends that Muslim feminisms arise as spatially diverse strategies and tactics. Based on various interpretations of the Muslim Personal Law and positioned within various types of violence, including Islamophobia and ethno-religious communalism, Muslim judges, scholars, and attorneys wield these informal sovereignties by regulating Muslim weddings and divorces. In response to locally specific political, social, and economic challenges that Muslims face in the wake of Sri Lanka's decades-long civil war, the paper compares two districts in Sri Lanka, Puttalam and Batticaloa, to demonstrate how Muslim feminist activists navigate spatially diverse forms of informal sovereignties exercised by Muslim movements and institutions. Muslim women's bodies and spaces are crucial political sites in the fight to implement and amend Sri Lanka's Muslim Personal Law, the Muslim Marriage and Divorce Act (MMDA). Thus, by emphasizing the importance of comprehending the contextuality of Muslim Personal Law within Sri Lanka's diverse lived Islam, the study adds to discussions in feminist geo-legality and Muslim femininity.

Schenk & Hasbullah's (2022) discussion has demonstrated how Muslim feminisms respond to the various forms of geographically diverse informal sovereignties exercised by Muslim movements, mosque federations, and Muslim judges by utilizing a variety of methods and strategies to confront discriminatory practices of Muslim Personal Law. The local politics of Muslim institutions in Puttalam and Batticaloa have resulted in distinct geo-legal constellations of Muslim Personal Law. In Batticaloa, the mosque federations and the ACJU in Colombo have been in continuous communication, while in Puttalam, the ACJU's role is still developing due to the open competition between the mosque federations and movements. Because Muslim groups' informal sovereignty was more centralized in Batticaloa than in Puttalam, Muslim female activists found it much harder to deal with the ACJU's influence there. Muslim feminist activists and mosque federations worked together to address the arbitration of marital problems in Puttalam, enabling

solution-oriented arbitration. Only recently, under mounting pressure following the 2019 Easter attacks, have officials of the mosque federations in Batticaloa begun to show greater receptivity to the concerns of Muslim female activists. Islamic & feminist research literature from 2020-2024 broadly discusses women's rights in everyday life, which are related to what society perceives as the nature of women themselves. Such as those related to maternity, pregnancy, abortion, marriage, and divorce, as well. However, there are also feminist movements that still demand basic rights that are not only related to women's nature, such as patriarchy and education, fashion or clothing, freedom of religion, and freedom from the stigma that only Muslim women are targets of Islamophobic attacks.

CONCLUSION

This research concludes that the intersection between Islam and feminism primarily lies in their shared emphasis on equality, particularly regarding women's rights to worship, education, and social justice. While Islam frames equality in terms of spiritual and moral standing before God, feminism advocates for broader societal reforms aimed at dismantling gender-based discrimination. The study reveals that recent literature from 2020 to 2024 often treats these two frameworks as separate discourses, with Islamic scholarship focusing on domestic and reproductive roles and feminist literature exploring more diverse and expansive themes such as patriarchy, bodily autonomy, and religious freedom. However, there is still limited scholarly engagement that explicitly compares feminist movements with Islamic perspectives, especially within the context of Asian countries, including Indonesia. Given the vast cultural and religious diversity across Asia and Indonesia's position as the largest Muslim-majority nation, future research should focus on contextual feminist-Islamic discourse that reflects local realities. Expanding the scope to include multiple databases and broader geographical settings will also provide a more nuanced understanding of how feminism and Islam can mutually inform and enrich one another in the global discourse on gender justice.

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